

Contributed

BUSINESS METHODS.

By Layman.

In the business world the greatest care is taken to make the expense of management as small as consistent with the result sought to be attained. If it be a wholesale house undertaking to cover all the trade of a certain territory only as many traveling men are employed as can, within the desired time, 'cover the field, while the clerical force at headquarters is limited to such numbers as can look after the varied departments. To employ needless help means the cutting down of profits if not the failure of the concern. Now, the Church, as embraced within the different denominations, is a business organization having its definite purpose, the evangelization of the world, all under one leader, the Lord Jesus Christ. All denominations are seeking the same end, the conversion of the world. Why, then, should we not drop all non essentials and introduce business methods whereby to double or triple its efficiency? Why more than one church in a community where one would be all sufficient and accommodate all the people?

The essentials to salvation are the central teachings of all evangelical denominations and are all that are included under the Lord's commission. To preach other than these essentials is, to a large degree, to waste effort in that it is not saving, and the world is perishing. "Preach the Gospel" is the injunction. We need not surrender our denominational views but if the parading of them stands in the way of the progress of the gospel, why not lay them aside and work together as brethren? Christ is not divided, and his intercessory prayer was, that we might all be one. Surely the Church is unmindful of its commission, and has much to learn from the world in the matter of conserving its forces, and can not too soon do away with its jealousies that it may do its best work. The missionaries in the foreign field, and the Y. M. C. A. have caught the lesson, and the Church should awake to its responsibilities. Remove from the cross-roads the surplus ministers and send them into the waste places where they are so much needed, and thereby hasten the Lord's coming.

HOME MISSION WORK IN THE SOUTH.

By Rev. James Russell.

I went by invitation to assist in a camp meeting, at Zoar, N. C. At the very first sermon, I was very much disturbed by some old ladies who insisted on shouting. I requested them to put some one else up to preach. They said: "Oh! no, we will stop the shouting." I said: "I have no desire to offend anyone." They said they would get the old lady quiet without hurting any one's feelings very much. At the opening of the second service the preacher in charge of the encampment requested no one to shout, except those who had paid all their church claims in full. An everlasting silence reigned. This man knew his people. I made no more impression on them than I did on the benches on which they sat. They seemed to be out for a good time, a good dinner, and what they called good music. The preaching to them seemed a matter of small importance. We have at the present day too much dry-eyed preaching, and dry-eyed hearing. Would that God would accompany the preached word with the old time fire, that Whitefield

and Wesley had! My next appointment was to preach at a camp ground in south Georgia, near the Florida line. Here I found the camp meeting well under way, with a deep spiritual feeling at each service. At the eleven o'clock service I was requested to preach on the work of the Holy Spirit. Towards the close of the sermon, three middle-aged men, and one lady fell down in front of the pulpit, in a trance. No one disturbed them. At the close of the service, they were carried to the tents and laid on beds. Some of them lay there five hours before they came to consciousness. I cannot explain the cause of the trance, nor have I seen any one else who could explain it. God moves in a mysterious way, his wonders to perform!

Chester, S. C.

THE UPSPRINGING WELL.

Rev. I. S. McElroy, D. D.

There are many wells of water along the ways that men have travelled through the years.

History and tragedy and romance and the kingdom of God are associated with some of these wells in ways that are interesting and oftentimes instructive.

There was Hagar's well in the wilderness to which all Ishmaelites are so greatly indebted, and Rebecca's well near the home of Bethuel where she so promptly consented to become the bride of Isaac; and Rachel's well in Haran where Jacob met her for the first time and fell in love with her at first sight and began his wooing in that strangely tearful manner; and David's well by the gate of Bethlehem, and Jacob's well near Sychar where our Lord Jesus sat in the mid-day heat and forgot his weariness and physical discomfort in the joy of leading the woman of Samaria out of the misery of sin into the gladness of his great salvation.

The way he caught her attention and excited her curiosity and enlisted her interest and led her on to a full sense of her sin and misery and awakened her desire for some way of escape and won her glad acceptance of his message makes this fourth chapter of John the finest model of skillful tact for all Sabbath-school teachers and personal workers who would be successful in winning sinners for the Saviour. It is this conversation that gives to Jacob's well its great interest for us and has made it the most famous well in all the world—except one. That one was mentioned by the Master when he said to the woman "The water that I shall give him shall be in him a well of water springing up into Everlasting Life."

(1) This well was never dug by human hands but it is in a peculiar and pre-eminent sense the gift of God.

"If thou knewest the gift of God" said Jesus to the woman, "I would give thee the living water that would be in thee a well of water." Some scholars say this means Christ dwelling in the heart through faith and they quote such Scriptures as John 3:16; II Cor. 9:15; Gal. 2:20; Eph. 3:17 and Col. 1:27.

Others say it means the Holy Spirit and they quote such scriptures as John 7:39; Isaiah 44:3; Joel 2:28 and Acts 2:17 and 38.

Another class of Bible students tell us it means the grace of God that has made so abundant provision in Christ Jesus for all the needs and aspirations of the soul and they quote such scriptures as Psalms 38:8; Isaiah 13:3 and 55; Eph. 1:3; Rev. 21:6 and 22:17.

These statements are all correct and consist-

ent and scriptural for Christ dwells in the heart by his Spirit, and the Spirit applies the redemption purchased by Christ, so that all the blessings of salvation are accessible to every believer.

(2) This is a hidden well having its seat in the heart. It has no external location in church or creed or sacrament. Salvation is the gift of God received into the heart. Eternal life is the love of God regnant in the heart.

Holiness and happiness are states of the believing heart. The kingdom of heaven is not meat nor drink (nor any other external thing) but righteousness and peace and joy in the Holy Ghost.

It cometh not with outward show but in the experience of the inner life and it worketh like leaven which a woman hid in three measures of meal until the whole was leavened, or like a spring sending its crystal waters into a stagnant pool until that pool becomes pure and sweet and clear.

(3) This well that Christ opens in the believer's heart is an upspringing well.

It is not dependent upon things terrestrial, upon seasons or surroundings or circumstances.

It draws its waters from the original and inexhaustible fountain of all blessedness in the bosom of the Eternal.

It differs radically at this point from Jacob's well which, though very deep—perhaps seventy-five or a hundred feet—was only a deep cistern unprovided with springs of water.

It might be more correctly represented by a great well of living waters flowing under ground from an inexhaustible fountain in the bosom of the hills and whose owner honestly believed that it could slack the thirst of a famishing army without a visible diminution in the depth of its cool waters.

He thought his well was akin to Thor's horn, one end of which was under the sea, and which no man could empty of its contents because no man could drink the ocean dry.

All the oceans of all the worlds are not so inexhaustible as the love and grace and peace and joy and all the other priceless blessings of salvation provided in Christ Jesus and represented in the Scriptures by living waters.

Out of the heart of God they flow in streams invisible and inexhaustible into the heart of the believer and through every variety of human experience; in sickness and in health, in prosperity and in adversity, in life, in death and through all the immensities of the eternity beyond.

(4) This upspringing well is also an overflowing well.

"In the last day, the great day of the feast Jesus stood and cried, saying: 'If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said out of his belly shall flow rivers of living waters.'"

It has been suggested that Jesus was thinking of that scene in the wilderness when the children of Israel seemed about to perish with thirst and Moses by divine direction smote the rock in Horeb with the rod of the lawgiver and out gushed the living waters.

That rock was Christ we are told and this Christ dwelling in the soul makes every Christian in some measure a blessing to his fellows like an overflowing well in a dry and thirsty land where no water is. It may be that he was thinking of Ezekiel's vision in which he saw the waters trickling down from under the threshold of the house of God and these waters grew, not from accessions but by a mysterious power of expansion until they became a great